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Intellectual talents are
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It looks like Satan clothe
garb of an angel of light.

ADVERTISEME

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Such of the purchasers of
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... transcribed the following
... on *Expounding Scrip-*
...h the hope that they may
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D.

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... on moral subjects, but to prescribe to me my duty; he assumes a super-human port and majesty; he tells me that he has a commission from Almighty God to me; he asserts to my face that the mediatorial Son of God has sent him to instruct and command me; he thunders, he threatens me with the wrath of my Creator and Redeemer, if I should disobey what he utters as law and gospel.

Now, for one, I choose to challenge and to test these high pretensions. I choose to look this man in the face, and to say, how shall I know that my God has sent you to instruct and govern me?—how shall I know, that Jesus Christ has sent you to trouble my brain, distract my heart, and harrow my conscience? Can you work miracles? Has God armed you with his omnipotence, as a pledge that your tongue shall be guided by his omniscience? I must see your commission. I must see why a thing, like myself, should presume to instruct, control, and terrify me!

He produces his Bible—text after text—passage after passage does he produce—whole books written by inspired men does he produce—and then asks me, do you want any more evidence?—And when my silence, and blushes, show that I feel my subordination and responsibility, then he comes out—"Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." He takes the full command of me, in every case where he can produce scriptural authority, and no farther. I would die, I would be annihilated, before I would permit a thing like myself, to dictate religion to me. But when the man comes forward and opens God's own word, and shows, to my own rational satisfaction, that he is preaching the very doctrine of Moses and all the prophets—of Paul and all the apostles—and of the Son of God himself, then I tremble and submit.—Now, let these men take their own proper rank in society; a rank not assigned by the pride of themselves, or of their age; but appointed by God, for the common good of all.

Now, if it be asked, by what means shall the gospel minister be enabled to maintain his high character most effectually? How shall he most effectually support his official rank? If he transforms himself into a human dictator; if he insists that his words shall be received as oracles, his pretensions will be questioned and resisted; and, instead of being permitted to command, he will scarcely be allowed to instruct. It is, as I conceive, when he is acting as a mere expositor of Scripture, that the gospel minister appears in his highest glory. It is then that the greatest deference is paid to him. It is then that he speaks with peculiar authority. His people no longer seem to think that they are listening to man's doctrine; they dare not give scope to their ingenuity, to criticise the preacher, for they see in their Bibles, all that he is saying; they dare not be angry with him, though he speaks daggers to them, for he is explaining God's own law; he cannot help saying what God has put in his own holy word. The people are thus relieved from a great deal of foolish conjecture, how their preachers came to bear so severely on them. They need not to ask themselves, who could have reported their character and conduct so exactly to their minister, that he seems to be drawing their picture. They need not be angry unless they choose to be angry at God, for having given them his Bible. I am well convinced, that the church must be reformed at last by the reading and expounding of the Holy Scriptures; and that there is no other effectual means of reformation.

Perhaps it may be thought, that I am led away by some prejudice of education or habit to give an undue preference to one method of preaching the gospel over all others. We are all, however, more interested in the soundness of an opinion, than in the circumstances which may have led any man to adopt it. Every mode of instruction does good; it does not follow that one mode of preaching must be bad, because another mode is better. Sermons on detached texts have, doubtless, done great good, and ought not to be abolished.—But as the means of communicating correct views of religious truth, can they, at all, be compared to regular expositions of whole books of Scripture? Let us examine this subject seriously.

Where are ministers themselves to get their theological knowledge? The writing of systematic divines are, surely, not the purest sources of theological information; inspired truth certainly is not improved by uninspired men. Might it not be worth the church's while to consider whether she ought not to exact a weekly exposition of a passage of Scripture from her ministers, not merely for the purpose of her instruction, but for the purpose of instructing them. An intelligent communicator cannot be a bad divine. Preparation for the weekly exposition of Scripture, compels a minister to be a diligent student. A good expositor of Scripture must become a learned divine, according to the measure of his faculties. Who enjoys the benefit? Himself first, and next the church. I am persuaded, that there are expositors, who, if their churches were to require them to quit the practice, and confine themselves to sermons, would indignantly close their pulpit doors—exclaiming, No! If I am not permitted to preach Christianity by explaining the Bible, I will not spend my time writing eloquent orations for those who do not love the truth.

Young preachers are apt to shrink back from the difficulties which attend a commentator. It would be doing nothing to diminish their fears, by cherishing false hopes. The difficulties lie in the nature of things; and he who tri s the work may expect to meet them. The only true encouragement is this; that if the labours be difficult, the pay is glorious. The clear and assured views of evangelical truth, which the practice of scriptural exposition produces; the intellectual and spiritual riches which result; the promptitude and facility with which divine subjects will, by and by, be grasped, discussed, and handled; these are a few, and only a few, of the rich rewards, which God bestows on all the diligent students of his own word. The minister who has conquered the difficulties of a commentator, I mean he who can, with reasonable industry, expound a chapter, or half a chapter, on the Sabbath, has, in reality, conquered all the most formidable difficulties of his office. Sermons cost such a man almost nothing. Saturday is divested of all its terrors. He never trembles about a few leaves of manuscript. He can check for thousands, and is not afraid of failing for small change. If his heart only be right with God, he can hardly ever be unprepared for preaching the gospel. Thus before he has reached the meridian of life, he finds himself a man; and carries his sermons in his heart, not in his pocket.

In all that has been said respecting the importance of preaching the Gospel, in the way of formal expositions of the Scriptures, I do not think there is any thing in the slightest degree, hyperbolical or overstrained. I do indeed believe, that this is the very means ordained by God, to effect that harmony in the faith and profession of Christianity, for which we are praying, and which we believe to be promised and predicted in the Bible. Now, by what means can this be effected? Can any man conceive or conjecture any other means, than the reading and expounding of our common Bible. There cannot be any other means. So sure as water is the proper element to quench fire, so surely must the reading and expounding of the Scriptures, be the proper means of promoting the purity of the church's faith.

FOR THE COLUMBIAN STAR.

"I CAN'T GET TIME."

There is no excuse more common among mankind for the neglect of almost every kind of duty, than *want of time*. It is pleaded by people of all ranks, and of all conditions in life. You hear it as well from the mere idler, who saunters away his time in the streets or in places of amusement and dissipation, as from the more industrious. It not only prevents the performance of numerous social and relative duties, but is a pretence for the neglect of the infinitely more important concerns of the soul. Endeavour to reason with the ungodly upon "righteousness, temperance, and judgment to come," and they will say with Felix, "Go thy way for this time; when I have a more *convenient* season I will call for thee." Endeavour to persuade those around you to "give attendance to reading," that they may improve their minds, and lay up a stock of useful knowledge, they will tell you "*they can't get time.*" If you wish to extend the circulation of some useful periodical publication, on requesting a friend to subscribe for it, you meet with the chilling reply, "*I can't get time to read it!*" If you wish to establish and support a social or public prayer meeting, there will be but few who can *find time* to attend it.—Recommend to Christians the practice of spending much time in *secret* prayer, they will acknowledge the importance of the subject, and would gladly attend to the duty, but *they can't get time.*

Thus meditation, prayer, self-examination, and many other important duties, are almost entirely neglected, or but imperfectly performed, merely from a *want of time*. But is this the fact? Is it not owing rather to a want of *disposition*, than to a want of time? Are we not deceiving ourselves when we talk in this manner? If these objects were perfectly congenial with our feelings, should we not find time to engage in them? For instance, is it not owing to a cold heart, that Christians do not *pray* more? If our "hearts *burned* within us," should we not find much more time for communion with God? Would not many "fragments of time" that are now consumed in idle conversation, or in some vain amusement, be spent at the throne of Grace? Let us reflect upon this subject, and answer these questions *as in the light of eternity*.

Y.

LITERARY.

FROM THE PHILADELPHIA DEMOCRATIC PRESS.

ROMAN CUSTOMS, &C.

A publication of a very interesting character was last year issued from the London press, entitled,—"Sketches of the *Domestic* manners and institutions of the Romans." A similar work has long existed in the French language, and a wish has often been expressed that it were translated, with such additions as an erudite scholar should deem necessary. This is now accomplished, and we no longer envy the French for possessing so instructive a volume. We have read it with much pleasure, and derived from it much information, touching the domestic habits and manners of the Romans. In this small volume is condensed a body of information not to be found elsewhere, without labouring through many works over which it is thinly scattered. This book is at press in this city, by Messrs. Carey and Lea, and will in a few days be published. We have no hesitancy in saying, it is a book equally worthy the attention of the learned and the unlearned. "It is a concise account of the state of Society in Ancient Rome, clothed in plain language, divested as far as possible of Latin terms, and pruned of all subjects which could offend against delicacy." We will condense a portion of the information which occupies a few pages in the English copy now before us.

Ancient Rome is said to have contained as many *Statues* as there were inhabitants, and they were equal in number to the whole population of Pennsylvania. Of these statues 30 were of solid silver and many others of brass gilt. There were 420 temples, 5 regular theatres, 2 amphitheatres, 7 circuses, 16 public baths, many of them of immense magnitude, 11 aqueducts, and innumerable other public buildings. It is remarkable that notwithstanding the excellence of the construction of their aqueducts and masonry, and notwithstanding that Pompeia was paved and had side walks, yet Rome was never paved. Some notion of the splendor of their public buildings may be formed when it is known that the *gilding alone* of the roof of the Temple of Jupiter Capitolinus is said to have cost *eight millions* of dollars. The private houses and country villas of the Romans were on a very expensive and extensive scale.

The city of Rome was neither lighted nor watched, and so defected was the police, that the streets were the constant scenes of midnight brawls. The city was cleansed by means of sewers of stupendous magnitude. They were of such solid workmanship, that after a lapse of 2000 years the principal drain remains entire. It is worthy of remark, that notwithstanding the many public edifices in Ancient Rome, that city contained no public *Hospitals* for the reception of the indigent. It was not until the beginning of the fifth century, that the first Infirmary was erected by a Christian lady named Fibiola. This example was followed by other Christians, and not only in Rome, but throughout Europe, the establishment of these humane institutions may be reckoned as one of the triumphs of the Gospel.

The lavish munificence of the feasts of the Romans may be inferred from an instance we shall select. Verus invited eleven friends to a supper, after which he gave to each of them the page who waited upon him at table, and all the costly cups of gold and chrystal of which he had made use; a maitre d'hotel with a complete service of plate; vases of gold, filled with the most precious perfumes; and similar animals alive, both quadrupeds and birds to those which had appeared at the table; to crown all, they were conveyed home, each in a splendid carriage, which was presented to them, together with the set of mules by which it was drawn, and the muleteer by whom it was driven. In the early ages of the republic, wine was prohibited to women and men, who were not permitted to drink it until they had attained their thirtieth year. At the period when the Republic was about to give way to a Monarchy, the Romans drank hard. Pliny speaks of men in polite society, who after having drank to repletion, took goblet after goblet until they regorged it; then recommenced and repeated this disgusting essay of their power several times at the same sitting. We are told of their keeping wine until it was two hundred years old, and had acquired the consistency of honey. This wine was used to give flavour to other wines, and the price was so excessive, that an ounce weight of it has been calculated to have cost nearly ten dollars.

We cannot close this notice without congratulating the public, on the prospect there is, that these Sketches of the domestic manners, &c. of the Romans will be ready for publication at such a price as will put them within the reach of every reader.

CICERO DE REPUBLICA.

The long lost Treatise of *Cicero De Republica*, fortunately discovered by the Abbe Maii in the Ambrosian library, is now in the press at Rome, and is shortly expected to appear. Every scholar will doubtless feel anxious to procure a copy of this celebrated work. A wish is expressed in the National Gazette, that the first English translation may appear in this country.

NATURAL HISTORY.

FROM THE PHILADELPHIA UNION.

The last number of the Edinburgh Review contains an article on the Natural History of Insects, by William Kirby and William Spence, from which the following curious facts are taken.

"It may be worth while for housewives to know, that it is not *the moth*, but *the maggot*, that eats our blankets; and that if such articles be exposed during the laying season, they may be neglected during the rest of the year."

"The account of the ant of Barbadoes, the Formica Saccharivora, is almost terrific, and we refer to it, because we know the authority to be good. The ant in question appeared about seventy years ago in such infinite hosts in the island of Grenada, as to put a stop to the cultivation of the sugar cane. A reward of £20,000 was offered to any one who should discover an effectual mode of destroying them. Their numbers were incredible: they descended from the hills like torrents, and the plantations, as well as every path and road for miles, were filled with them. Rats, mice, reptiles, birds and even some of the domestic quadrupeds, were killed by them! Streams of water opposed only a temporary obstacle to their progress; the foremost rushing blindly on to certain death, and fresh armies continually following, till a bank was formed of the carcasses of those that were drowned, sufficient to dam up the waters, and allow the main body to pass over in safety below. They even rushed into the fires that were lighted to stop them. This pest was at length exterminated by a hurricane."

"The idle boy, or blundering gardener, imagines that he has gained a great victory when he has destroyed a dragon fly or a few wasps; when for each of the former there are turned loose upon him many thousands of plagues, which these animals, the tigers of their division, were created to destroy; and when for every one wasp, his peaches must submit to the depredations of an hundred flies. It is the business of ichneumons to keep caterpillars within bounds; the lady-bird protects our roses from the green aphis; the vinaigrier of France is the Napoleon of cockchafers; the cincindelæ, worthy of being classed with the dragons of romance, make war on every insect; and lastly comes the formica omnivoræ to swallow all."

"It has been said that man is the only animal that makes war on his own species. But the insects, who outdo us in so many things, vie with us in that species of policy too. The mantes have their fore-legs somewhat in the shape of a sabre; so that they can cut off their antagonist's head or cleave him down the middle as dexterously as ever did sergeant Shaw. The Chinese children treat these animals like game cocks; keeping them in cages for fighting."

"The care which insects take in depositing their eggs, and the provision which they lay up in many cases for the larvæ, are universally known. It is not common with them, however, to pay much personal attention to the eggs when once laid, nor to have any communication with their young. But the earwig, a much traduced and motherly animal, sits on its eggs, and if they are forcibly dispersed, will collect them again. The young ones, when hatched, creep like a brood of chickens under the belly of their gentle mamma, who very quietly suffers them to push between her feet, and will often, as De Geor found, sit on them in this posture for some hours. A certain field bug, the Cimex griseus, conducts her family of 30 or 40 young ones as a hen does her

chickens. She never leaves them; and as soon as she begins to move, all the little ones closely follow, and whenever she stops, assemble in a cluster round her. A branch of a tree thus peopled having been cut off, the mother showed every symptom of excessive uneasiness. In other circumstances, such an alarm would have caused her immediate flight; but now she never stirred from her young, but kept beating her wings incessantly with a very rapid motion, evidently for the purpose of protecting them from the apprehended danger."

"Caterpillars will consume twice their own weight of leaves in a day. Some larvæ that li e on flesh, will, in the course of a day, grow to be two hundred times heavier; others again are extremely abstinent. A mite will live three months or more, altho' glued down to a piece of glass. Spiders will live a year without food. M. Baker kept a beetle three years in the same manner. As to the matter, they seem to eat every thing but metal and stones. Every part of every plant, fruit, leaves, bark, wood, secretions, is the prey of some insect or other."

"The manner of eating is infinitely varied in this tribe, as much in consequence of their great variety of forms and of food, as of the different conditions in which the individual exists at different times; the forms of their jaws are endless, and many of them possess two pairs, the one intended for securing, and the other for masticating their food. Those that feed on honey have a tubular proboscis, varying in its form, disposition, length and other particulars, according to the various objects with which it is to be engaged. The fluids are extracted from the solid parts of plants or animals, by other instruments, consisting of lancets or cutting tools, acting within a tubular or grooved beak. The proboscis of many flies has an apparatus at the extremity for forming a vacuum, thus aiding the ascent of the fluids. Some of these instruments are so sharp as to pierce the hard wing of a beetle. With respect to the sanguivorous species, our authors have forgot to remark, that they not only select the arteries for their operations, but also have the power, by means of some poisonous fluid, or chemical action probably, so to dilute the blood as to make it flow through orifices which it otherwise could not pass. Equally extraordinary must be the animal compound, which forms these perforating engines, which they have also passed unnoticed. Our midge is so minute an animal, that its proboscis cannot be seen without a high magnifying power. Yet it penetrates a tough epidermis and an artery also; and with such an engine that is flexible, is probably muscular, and which for aught we can conjecture, cannot differ from the toughest animal matter we know, namely, horn, or bone; whereas we cannot cause even the toughest or hardest metals to produce these effects when of a far greater size; nay, it is with some difficulty that we can reduce even the most tenacious to such dimensions.

"We do not find much of novelty in the account of the stratagems used by insects to ensnare their prey; and we shall therefore add one that fell under our observation. The Cancer Phalanglum, L, is provided with very long legs, and is entirely covered with glutinous hairs. By means of its cutting hands, it snips off the leaves of the small peci in the pools which it inhabits, and by attaching them to these hairs, becomes undistinguishable from the plant itself. Thus dressed, it lies on its back with its claws extended upwards, making immediate prize of the small shrimps or other insects that fly to the kalu plant for shelter. So perfect is the deception, that we only discovered this trick, by finding that a plant which we had placed in our book, with the intention of drying it, turned round and ran away. We had the curiosity afterwards to examine the metamorphosed animals in their own element, when we found that nothing could induce them to show any marks of life, but the entrance of a shrimp among their leaves. When stripped of their borrowed plumes, they escaped with great rapidity.

"With respect to the construction of their habitations, the bee tribe, as is well known, is the most remarkable. One species, the Apis muraria, builds with stone. The materials are sand, which is first cemented by some viscid fluid, which the creature supplies, into the form of small shot, and then transported to the wall which is chosen for the nest. With these ranges of cells are constructed for the reception of eggs, and of the food of the future larvæ. The cells, when completed, are entirely covered with the same materials, so as to conceal the whole; which thus becomes scarcely distinguishable from the stone to which it is fixed. The common wasp makes its nest of perfect paper; and, by some species, trees are excavated into cells as complicated as those of the common bee, entering by apertures scarcely visible. We have seen in Scotland a large tree, of which a foot in length of the trunk was thus manufactured, while living, into a bee hive. The apis passaveris makes a cell in the ground, which she chooses to line with the scattered petals of the poppy, and that alone. The leaves of trees, ingeniously cut, cemented and adapted, form the materials of cells or houses to any other insects of this fam'l .

"The vitality of some insects is a very provoking circumstance to us miserable mortals, who die when the brains are out, and long before. The females of moths and butterflies will not die upon any provocation, till they have laid their eggs. There are fifty, and fifty more, that will go on living and performing all their usual functions without wings, or legs, or heads, or intestines. They are as comfortable when impaled on a pin, and stuck into a pill box, as in their native element. At least they make love, and eat each other; and what more is wanted to prove that they are happy."

The motions of insects, and the innumerable ways in which they attain their ends, form a wide subject. The activity of the cheese maggot in jumping is well known. This motion is produced by bending itself, and inserting two claws which it possesses at one end, into as many cavities adapted to them at the other. From this position it suddenly disengages itself, by extending the body, and then makes leaps as extraordinary in proportion to its length, as if a man was to jump 160 feet high."

MISSIONARY.

FROM THE CHRISTIAN MIRROUR.

HISTORY OF MISSIONS.

Continued.

MISSION TO THE SANDWICH ISLANDS.

Geographical Notice.

The Sandwich Islands are situated in the Pacific ocean, west of the southern part of N. America, between 18, 50 and 22, 20 N. Lat., and 154, 55 and 160, 15, W. Lon. They are extended in a direction W. N. W. and E. S. E. Owhyhee being the southeastern island, and Oneehow the northwestern. Owhyhee is 97 miles in length by 78 in breadth; Mowee, 48 by 29; Tahoorowa, 11 by 8; Rania, 19 by 9; Morotoi, 40 by 7; Woahoo, 46 by 23; Atooi, 33 by 28; Oneehow, 20 by 7; Tahoora, which is but little more than a rock, 1 by half a mile.—These islands were first discovered by the great navigator, Capt. Cook; and on Owhyhee he lost his life in 1779. The climate is salubrious, and the soil fertile. The people were savages and idolaters; but were ingenious, and had made some progress in agriculture and manufactures, more than savages in general. For some years past European and American ships have pretty frequently visited the islands, by which means they have learnt something of the arts and blessings of civilized nations. Tamahamaha, their principal King, a man of superior and inquisitive powers of mind, seized the little advantages thus put in his reach; and made no small advances in imitation of other sovereigns. But he and his people remained sunk in heathenish ignorance, when the mission was undertaken.

The mission established.

This field for labour was first presented to the board by the circumstance that several natives of the island, brought to this country by different persons, had been noticed and put under a course of instruction in the foreign mission school. These were becoming able to instruct their countrymen; several of them had given evidence of piety, and ardently desired to return and carry the knowledge of the Saviour. The board resolved to send them, and some Americans who desired to join them.—Henry Obookiah, of Owhyhee, a young man of much promise, God saw fit to call to himself, while a member of the school. The missionary family was organized and sailed, October, 1819; and arrived at the islands in March, 1820.

Renunciation of Idolatry.

Just at the time of the embarkation of this mission from Boston, Tamahamaha having been dead about six months, Reho-reho, his son and successor, in concert with the chief priest, gave command to destroy the idols. The priest set the example by setting fire to them with his own hand. One chief resisted; and about 40 of his party were killed in the conflict. But the destruction was complete throughout Owhyhee; and there seems to have been no resistance, but an immediate compliance, in all the other islands. The example of the Society islands, of which they had heard, the light they had received from seamen exposing the folly of the practice, and probably state policy in the King, contributed to produce this event.

Yet whatever causes or motives led to it, we are compelled to see the hand of Jehovah, and exclaim, what hath God wrought! The missionaries were not apprized of the change till their arrival. Great were their surprise, and wonder, and joy, and gratitude, to find this mighty obstacle to their labours and success already removed; feelings in which the whole Christian world have since participated.

What are their prospects?

They found not idolaters; but a people *without any religion*; a people possessed of one degree of light, to show them that their former gods were vanity and a lie; but still in gross darkness, and slaves to iniquity. The principal king lives in the practice of drunkenness, polygamy, and incest. His subjects are not all so bad, nor all the inferior kings. But there is no piety or virtue to be found. They have been permitted to settle among them. By some, particularly King Tamoree, of Atooi, they have been joyfully welcomed. The kings and chiefs favour them; and they are proceeding quietly in their work. They have established schools, and begun to preach the word. Visitors and temporary residents, who call or trade at the islands, as well as the kings and chiefs, have contributed to the support of schools, the erection of a house for worship, and the support of the labourers.

Stations and labourers.

At Kirooah, on Owhyhee, are stationed Rev. Asa Thurston and his wife, and Thomas Hopoo, native teacher. At Taeaigh, same island, Mr. Elisha Loomis, teacher and printer, with his wife. At Hanaroorah, on the island of Woahoo, Rev. Hiram Bingham and his wife, Mr. Daniel Chamberlain, farmer, and his wife, and John Honooree, native teacher. On the island of Atooi, Mr. Samuel Whitney, teacher and mechanic, and his wife; and Mr. Samuel Ruggles, teacher, and his wife. These last are favoured by George Tamoree, son of the King of Atooi, who returned home in the same vessel with the missionaries, convinced of the truth of christianity, but not giving evidence of piety, and therefore not connected with the mission. George Sandwich, another native, returned home to join the mission, about a year after its establishment.

Two persons, who went out as helpers in this work, have disappointed the hopes of the board and of the Christian public. William Tennooe, when he associated again with his countrymen, lost the appearance of religion, became intemperate, and after ineffectual attempts to reclaim him, was excommunicated. Dr. Thomas Holman settled alone with his wife on the island of Mowee, at a great distance from the brethren, against their advice, disregarding the instructions of the board, and neglecting the business of the mission. He also was cut off from the mission church, and in the present year returned to this country. These things are disheartening, especially to the missionaries themselves. But they appear to put their trust in the Lord, and continue their labours with cheerfulness.

FROM THE NEW HAMPSHIRE REPOSITORY.

THE SOCIETY ISLANDS.

The intelligence which is so frequently received from these "isles of the sea," is uniformly of the most pleasing nature. Those who visit them, and witness the abundant fruits that have sprung from the seed which a few years since was sown in this most unpromising soil, and watered by the blood of some of the missionaries of the cross, are struck with astonishment and admiration. The accounts which we receive from time to time, descriptive of the present state of society, are calculated to warm the Christian's heart, and to excite him to increased activity and zeal. But the testimony of visitors is frequently expressed in these emphatic words—"*The half was not told us.*" By letters lately received from two gentlemen, Rev. D. Tyeman, and George Bennet, Esq. visiting these islands, and which come to us through the English publications, former accounts are confirmed. The striking contrast which is manifested by comparing the present happy state of society, with the wretchedness in which heathenism formerly involved them, is forcibly depicted. Says a letter from Eimeo—"A nation of pilferers have become eminently trustworthy. A people for many years addicted to lasciviousness in all its forms, have become modest and virtuous in the highest degree—those who a few years ago despised all forms of religion except their own horrid and cruel superstitions, study the scriptures, and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their teachers." These islands, which for so many years were scenes of the most horrid barbarities, whose inhabitants were cannibals of the most ferocious kind, and whose soil was often stained with the blood of human victims, are now the abodes of happiness, under mild and wholesome laws—laws which like our own are founded upon the precepts of the Divine word. Being under a state of good cultivation, their productions are abundant, and not only furnish a supply for the sustenance of their inhabitants, but afford many valuable articles for exportation. The letter mentioned says "that vision only can convey an adequate idea of their fertility, beauty, and sublimity." Marks of continued improvement are almost every where seen; houses and chapels are building; due attention is paid to education, and industrious habits generally prevail.

Another letter dated at *Huaheine* speaks in the highest terms of the missionaries on that island.—The news of the death of Pomarre was received at the island while the writers were there. A very great sensation was produced. The people mourned the loss of a prince whom they loved. He was not only *their* friend, but the friend of their beloved missionaries. It is worthy of remark, that during the sickness of the king, when the people began to be apprehensive that his situation was dangerous, a day of fasting and prayer for his recovery was appointed by the chiefs, and strictly observed. After the exercises, he was visited by his subjects, and on this occasion their regard was manifested by their cries and tears.

Messrs. Tyerman and Bennet speak of a Sabbath which they spent in a most delightful manner. Not less than 1200 persons attended at each service. It was conducted after the English mode, but in the Taheitan language. At noon 7 or 800 persons, 400 of whom were children from 6 to 15 years of age, met for religious instruction. These attend with remarkable diligence every Sabbath; and on every other day in the week except Saturday, they meet for instruction in reading, writing, &c. On the Monday following, a meeting was held, at which about 1000 persons attended. Among them were the king and queen of the island, the chiefs, communicants, and others. The two gentlemen were invited, and both addressed the meeting through an interpreter. Several speeches were made by the natives—by the king, two chiefs, and a deacon in the church. "Indeed," say they, "we cannot conceive of countenances expressive of more benevolence, than those of two of the speakers; and they all spoke so evidently from the heart, that we felt moved by their speeches, even before they were interpreted to us; and when they were explained, we found them highly creditable both to their heads and hearts."

RELIGIOUS.

FROM THE RHODE ISLAND AMERICAN.

The following extract from a late Circular of the Warren Baptist Association, breathes a spirit of enlightened Christian charity, which, if universally cultivated and extended, would banish from the Christian world all uncandid feelings and unprofitable contentions:

But again, it is sufficient that we cherish feelings of Christian affection towards those who are of the same denomination with ourselves? Here again the question occurs, has Christ loved them. If he *has* loved them, nothing can release us from the obligation.—But it may be asked, do we not in some respects differ? Undoubtedly we do. But what then. God has given me reason, and has commanded me to investigate by it the truths of divine revelation. He has in a similar manner endowed our brethren, and has placed them under the same obligation. Our reason leads us to one conclusion, and theirs leads them to another. Here the matter for the present must rest. We should both pray for ourselves and for each other, that God would open our eyes to see on which side lies the errour, and lead both of us into all truth.

But is this any reason why we should exclude them from our Christian affection? Certainly not. If they bear the image of Christ, we are bound to love them; and if we love them not, justly may we expect to meet the frown of our offended Lord. We should long for their prosperity? we should rejoice in their success. We should sympathize with them in affliction, and mourn at their reverses. We should pray for them, we should pray with them. We should feel that they are engaged with us in one common cause, the promotion of the glory of God, and the extension of the triumphs of the Redeemer. Paul and Barnabas differed upon the question whether or not Mark should accompany them on their mission. The difference was so great, that they separated. In one point, however, we doubt not they agreed. They fervently and devoutly supplicated the throne of Grace, for a blessing upon the labours of each other.

REVIVALS.

Extract of a letter received by a member of the Columbian College, dated Norfolk, Va. October 21, 1822.

DEAR BROTHER,

I arrived in this place on the Saturday after you left it. You have taken so deep an interest in the prosperity of the church over which, as I hope, the "Holy Ghost has made me an overseer," and have laboured and suffered so much in promoting its welfare, that I need offer no apology for sending you the following account of our proceedings since my return.

On the Lord's day morning after my arrival, a goodly number assembled at the opening of the day to render thanks for my safe return, and to implore the divine blessing on the services of the day. At the usual hours I preached to attentive and weeping congregations; and in the evening we had one of the most solemn and affecting meetings I had ever attended. The house was crowded to overflowing. Numbers were in tears, and some who had been labouring and heavy laden, professed to find peace to their souls. The next evening we had, if possible, a more delightful meeting; but the ensuing evening was best of all.—The house was so crowded that it was impossible to sit down. The divine glory seemed to fill all the place. Christians wept for joy, and sinners for sorrow of heart.—I dismissed the congregation at the proper hour, but they would not go away. We continued until a late hour, necessary for sin and sinners, praying for pardoning mercy, and praising the God of all grace and comfort. The next evening we met as usual. I forgot to say that I appointed Monday afternoon to meet the converts and others for religious conversation. Several came who appeared to have been "born again," and gave a very clear account of a work of grace upon their hearts. On Thursday evening we had a church meeting, when eleven persons gave in their experiences, which were very satisfactory, and the church agreed to receive them into membership when they should be baptized.

Yesterday morning, just as the sun arose, we hailed in songs of triumph the resurrection of our common Lord, and offered our united supplications for his presence and blessing through the day. At the usual hour for meeting in the morning, the house was crowded, and I endeavoured to answer the question, "Why baptizest thou?" When service was ended, we proceeded to the river, where in presence of those from Norfolk and the adjacent country, (say 3000) I "buried" eleven persons "by baptism into death." It was a season of solemnity and joy.

"Often, O sovereign love! renew
The wonders of this day;
That Jesus here may see his seed,
And Satan loose his prey."

The work is advancing in Portsmouth. Brother W. is all alive. While I was baptizing those eleven in Norfolk, he was baptizing nine in Portsmouth. He baptized three on the preceding Lord's day, and five before you went away, and he has now three candidates.

Among us there are numbers still who appear to be deeply exercised about their sins, and the salvation of their souls.

SUMMARY OF NEWS.

FOREIGN.

The latest arrivals from Europe do not add any important intelligence to what we have already given.—Accounts respecting the *Greeks* continue contradictory. Some affirm that they have obtained new victories, others that they are subdued.—The *Russian* army, under Wittgenstein, have taken up new and extensive cantonments, which will be held till the question of peace or war with *Turkey* is finally settled.—Great preparations are making at *Verona* for the approaching Congress. Strangers who wish to remain there during the session, must show that they are in some way attached to the service or under the protection of some of the great powers. The Pope has given orders to have a residence ready for each of the three

ereigns, who, it is exp l visit him during the Co after it is closed. The n palace is designed for th ror of Austria; the Cw e for the king of Prussia; Doria palace for the em Russia.—The Spanish go nt is about negotiating n. The internal state of deplorable. The ban bels, as they are termed, in ly, and commit greater eater atrocities. In the pr St. Sebastian it has been cessary,—to deter young om joining these bands,— es on the estates of those ve gone over, or on the eir nearest relations: h hich, all losses occasioned surgents are to be inde t of the same estates.—Th

France has bestowed the on of the Legion of Hon e naval lieutenant De Reve r saving 170 Turks from assacred at Athens. The stinction has been confe eutenant Hargon.—In mptoms of "whiteboyism, een manifested in several is persecuted and unfo ountry. Buildings and ral produce to a consi nount have been burne oneraile, and in the vic allyhoura mountain.— tensive robberies have ccurred in England; hich is one from the N d Ipswich mail of £40,00 nging to Messrs. Alexander the latter place, bankers

From the East Indies w at the government of ave ordered a scientific exp be fitted out under the su ndence of the Company's ner, for the purpose of asc g the length of the pendu e Equator, to combine wi perations lately perform ngland, France, Madras, her parts of the globe.—A om Berra, dated the March, mentions that a H idow, who was about to be ced on the funeral pile usband, leaped out the m e flames reached her. She ave been instantly cut to y the Hindoos, had not th lish protected her.

Expedition to Porto Ri entleman lately arrived fr Bartholomews, reports that e month of September, essels had arrived at th rom different ports of the tates, each having about assengers, mostly creoles roes. After being some ort, they commenced rec nen, issued proclamations vowed their intention to ionize Porto Rico. Infor vas given to the governor of Rico, in consequence of everal persons in that mong whom were two mer had been arrested on suspi he above expedition. The ad left St. Bartholomew he exception of one, a sc which was seized by the g nent before our informant Captain Stone, who arrived lays ago, from Mayaguez, Rico, which he left on October, states that the expedition, which was desi hat place, and is now det Curracoa, was known to pected by the inhabitants Rico. The merchants we much excited against the cans, in consequence of an prevailing there, that this ment was fitted out and m Baltimore and Philadelphia

DOMESTIC.

In the ship General which arrived at Newport 31st ult. from St. Peter came passenger Charles P Esq Secretary of our Leg the Court of Russia. We stand he has despatches f ernment, which contain the decision of the emperor of on the article of the treaty referred to him, relative tution for the slaves carr from the United States British, at the conclusion of war.—We mention on the ty of a private letter from cer on board of the U. S. sh stitution, (says the editor New York Evening Post,) orders from the Spanish ment that the stores of the can squadron should be from Mahon had reach place previous to the arriv Constitution, and the com had in consequence left ev as it was. It will be re that such orders were sup have been given in conseq the recognition of the indep of the South American ments by this country.

In New York much has prevailed, in conseq rumours of new cases of fever since the Board resolved to discontinue th reports. On investiga

t, it appeared that no person ickened with yellow fever, n the knowledge of the , since the 26th of October. al deaths have occurred of who were sick at that time. the opinion of the Board o danger exists of a renewal disease.

MISCELLANEOUS ITEMS.

al.—The workmen are busily en- at the Navy Yard, Mass. in rais- e frame of a line of battle ship, will be built in the new ship recently erected on the site at thern part of the yard.

U. S. ship *Peacock*, Capt. CASSIN, at Hampton Roads from Havana, 1st inst. She has since anchor- he bite of Craney Island, and the her crew have been landed on nd, where they are attended by Thomas Williamson.—She sailed Havana on the 22d ult.

Peacock captured about 1st Oc- five piratical schooners,—one ng 9 guns; one 3 guns; one 1 nd two others—the crews of four h escaped into the woods. The d crew consisted of 18 men, who nt to New Orleans, as were two prizes; two others were burnt, released on salvage, to the own- Havana, from whom she had been, me previously, captured by the

iving Officers of the Peacock.— n Cassin, Esq. Commander; Joseph Cassin; Sailing Master. Warren; Surgeon—Samuel R. t; Purser—John De Bree; Lieut nes—Samuel S. Coejeman; Sur- Mate—Benjamin A. Wells; Mid- n—Thomas Dornin, John S. ey, John G. Rogers, John H. ntson, and Francis Stone.

nt in Prizes, &c.—Lieut. John A. Midshipmen—Mason Wilson, r P. Piercy, and George W.

d.—Lieutenant—Thomas H. Bow- d at sea on the 6th ult. of fever; s T. Stallings, do. on 17th do. of Robert E. Searcy, do. at Craney Nov. 1, of do.:—Midshipmen— pher Lowndes, 28th Sept. at sea, xy; George W. Archer, 16th o. of fever; James B. Wotherill, o. do. do.:—Captain's Clerk, Chapin, do. do. do. do.:—Sea- John Whitney; Joseph Simmers ohn Bonner, boys:—Marines— as Betts, Nicholas Bulwaine, Si- ton, and Samuel Whitehouse.

THE STAR.

WASHINGTON CITY,

ATURDAY, NOV. 9, 1822.

e SECRETARY OF THE TREA- returned to this city on Tues- with his family, from a visit residence in Georgia. We eased to learn that the Secre- has entirely recovered from disposition which he suffer- efore his departure to the .

e POSTMASTER GENERAL has detained for some time s residence in Marietta, by severe indisposition. e glad to announce his con- ence, and that it is expect- will return to Washington course of a week or two.

e British Minister, Mr. CAN- and his Secretary, Mr. WIL- returned to this city some ago from their tour to the .

COLUMBIAN COLLEGE.

aders cannot but feel desirous to , with what feelings the appli- n for aid, on behalf of this Institu- has been met by our brethren in t Britain.—The private accounts Professor Woods are of the most uraging kind.—He has been cor- y welcomed, and has received pt assurances of zealous co-oper- .—The following extract from London Baptist Magazine affords, presumed, a fair index of the lent sentiments of our Baptist ren.

is with pleasure that we an- to our Christian friends, rival in this country of one American Baptist brethren; y before our readers the of his mission.

des letters from the Presi- the United States, from the pal Ministers of State, and eminent preachers of differ- nominations, he brings the ng official address:

he Baptist Churches and Adherents, and to the ds of learning generally, in t Britain, the Trustees of Columbian College in the rict of Columbia, United es of America, beg leave to —

t it has long been the desire ghtened men of the Baptist ion in this country, to see hed at some central point, itution for the instruction of brethren who are called by urches to the work of the ministry. Their views of portance of such an institu- ve strengthened with the ing state of society at home, increasing demand for missionaries abroad. They are now happy to announce, that such an Institution is established, at the city of Washington, under the care of 'The General Convention of the Baptist denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's kingdom;' and that it constitutes the Theological department of the Columbian College in the District of Columbia. This College, under the Presidency of the Rev. *Wm. Staughton, D. D.* assisted by professors and tutors, is already in operation, with the most promising prospects of usefulness, as it regards the education of Christian ministers, the qualifying of missionaries, and the general promotion of Literature, Arts and Sciences: but it greatly needs the aid of pecuniary resources.

Though incorporated by Congress, this Institution depends solely on individual liberality for support. To our brethren and the public in this country, application has been made with success. In the purchase of land, however, the erection of suitable buildings, and the actual operations of the establishment, an expense of more than £11,000 has been incurred, and only about half of this sum has, as yet, been collected. Considerable debt, therefore, exists at present, besides the necessity of providing support for the professors, particularly in the Theological department, and for procuring a Library and Philosophical Apparatus.

Under these circumstances, the Trustees appeal to the well known liberality of their British brethren. They remember to what country the United States owe their origin, and are indebted for the means of literary and moral improvement. They remember, that it is the British who have filled the world with the tokens of their benevolence; and that, among them, their Baptist brethren are not the least active in their efforts to diffuse the blessings of knowledge and Christianity.

Animated with these considerations, the Trustees have found themselves encouraged to appoint the Rev. *Alva Woods*, whom they recommend as a 'brother beloved,' and who is one of the professors in the Institution, to visit England, and to receive such aid as the abundant munificence of British generosity shall supply.

In conclusion, the Trustees beg leave to say, 'Brethren, pray for us.' 'To do good and to communicate, forget not; for with such sacrifices God is well pleased.'—And may your prayers, and your alms, come up for a memorial before God, in that day, when they who sow and they who reap shall rejoice together.

Done at a meeting of the Trustees of the *Columbian College in the District of Columbia*, this 5th day of June, 1822. Signed by order of the Board, and certified with the seal of the College.

O. B. BROWN, *President of the Board of Trustees.*
LUTHER RICE, *Treasurer and Agent.*
(*Seal.*) ENOCH REYNOLDS, *Secretary.*"

The following statement from the pen of the venerable Dr. Ryland, who has been so long in habits of correspondence with American divines, and who is so well acquainted with the religious affairs of that country, and which statement is subscribed to by the Baptist ministers of Bristol, deserves our attention.

"To the friends of learning and religion in Great Britain, we beg leave to say, that we take a very lively interest in the College which is now being established at the city of Washington, the metropolis of the United States of America, for the promotion of Literature and Science generally, and especially for the instruction of those who are to become the heralds of salvation in Christian and pagan lands. We have the most entire confidence in the men who have the management of this Institution: and we have every reason to believe, that it will be the means of diffusing extensively, in the western world, the blessings of literary and Christian knowledge. Much has been done, and is still doing, in the United States for its establishment. But it seems its friends have already gone far beyond their pecuniary resources: in this crisis, they look to their parent country for help. We have not forgotten the kind reception they gave to our beloved brother Ward, and the prompt assistance afforded to that laborious missionary, by our American brethren: and we trust, that the Rev. ALVA WOODS, whom they have earnestly recommended to us, will not be sent away empty. A reciprocation of friendly and Christian office, a co-operation in great and good enterprises, will produce a salutary effect upon the benevolent on both sides of the Atlantic: it will also call forth more aid in the common cause of Christianity, than would otherwise be obtained, while we put it to the trial, which has most faith in our Lord's axiom, 'It is more blessed to give than to receive.'

JOHN RYLAND,
Bristol, T. S. CRISP,
Aug. 5, 1822. THOMAS ROBERTS."

Were it necessary, many considerations might be stated, illustrating the importance of such an Institution, and many reasons urged, why we should take a lively interest in it, and afford it all the aid in our power.

If the United States were upon the decline, or even if they had arrived to the height of their population, we should not feel so anxious for their literary and religious institutions, as we do now, when we remember, that their whole population is doubled in a little more than every 20 years; and that there is territory enough to enable them to go on increasing almost indefinitely. We think of the many tribes of native Indians within the territories of the United States, and rejoice that several missionary stations have recently been established among them, both by our Baptist and Pædobaptist brethren, with the most encouraging prospects of success. We remember those far more numerous tribes in the immense tract of country between the U. States and the Pacific, all of which are in suffering want of missionary labours. We recollect the many countries from Mexico to Cape Horn, which are conveniently situated for the introduction of Christian knowledge, from the United States.—But then we reflect that the States, so far from being equal to these missionary enterprises, are unable to keep their ground good at home. Their population has outrun their religous institutions. Their want of pastors and missionaries among themselves is great. We will state a single well-authenticated fact. There are in the Baptist denomination in the United States, according to the minutes of their associations, 3520 churches, and 2485 ministers; leaving a balance of 1035 churches more than there are ministers. In order to meet this state of things, one minister often supplies several congregations; so that each congregation will perhaps have preaching only once a month.*

Now does not the Institution which our American brethren are establishing, and for which our aid is respectfully solicited, afford us an opportunity for effectually serving the cause of religion and humanity in this new world that is rising in the west? We are persuaded that whatever aid may be afforded to our brethren in this great work, will be repaid by them, and that with interest, even to our own missions if we desire it, and if not, to the cause of Christ at large.

*That our readers may form an opinion of the character and labours of our ministers in the United States, the following instance is given. In the state of Georgia, there is a Mr. Jesse Mercer, a very valuable and eminent minister, one of the Board for Foreign Missions, who regularly supplies four churches; the necessity for which arises entirely from the paucity of ministers. These churches are numerous, consisting each of several hundred members, many of whom are blacks. Three of these churches have agreed to contribute each 100 dollars per year for five years, to the College at Washington. Mr. Mercer, however, though entirely devoted to pastoral and ministerial labours, receives but a bare support, probably not more than 400 dollars per year. So rapid has been the increase of the Baptist denomination in the United States, that in the last year, from April 1821, to April 1822, there have been an addition of two hundred and twenty-two churches, and about the same number of ministers.

IDENTITY OF PRINCIPLES.

In our reasonings on the conduct of men, we shall derive essential aid, from keeping in view the fact, that they are naturally actuated by similar principles. Different modes of education, and the diversified circumstances in which they are placed, concur to give a different tendency to their views and pursuits; but the same principles will be found in operation in their hearts. This is so generally true, that pretty accurate judgments may be formed of the conduct of individuals in certain situations. We say that power is liable to be abused; because we have frequently seen this to be the case. Riches are said to have a tendency to corrupt the heart; because we know that they have often produced this effect. "Evil communications corrupt good manners," says the Apostle, quoting the Greek poet Menander. All these observations are founded on the principle to which we have alluded; and therefore maxims drawn from individual exhibitions of character are collected into codes of moral observations, applicable to the whole species. The numerous proverbs which are found in every nation; and indeed most of the books which have been written, derive all their general usefulness from the well established maxim, that men think and act very much alike, and consequently may derive benefit from general rules.

Applying this reasoning to the case of many of the characters recorded in the scriptures, and indeed to every true Christian, the most sceptical cannot deny, that conduct which opposes all the favourite passions of the natural heart, and disregards the ordinary objects of human pursuit, must have its origin in some superinduced principle of action.

ARTIFICE.

A correspondent of the Vermont Gazette has quoted from the Star a part of an article which we published a few weeks ago, and which was accompanied by several remarks, in explanation of our views touching its general tenor. The Gazette has omitted our remarks, and quoted the article as having proceeded from us, and received our sanction. This is certainly a matter of trivial moment, but we feel no desire to be considered as abettors of antimission doctrines.

METEOROLOGICAL JOURNALS.

We regret that circumstances beyond our control have prevented the regular publication of our Meteorological Journals. We intend to resume them as soon as practicable.

PREFERENCE OF FOREIGN MANUFACTURES.

If the following article from an English paper is to be relied on, a prejudiced attachment to foreign productions, in preference to those of domestic origin, is not confined to this country.

It is an old maxim, that "things far sought, and dear bought, are fit for ladies." The predilection for what is foreign, or of distant manufacture, is not, however, confined to the female sex, although it is well known that such was the prejudice of the Caledonian fair, some years ago, that the manufacturers of Glasgow were obliged to make use of an innocent deception, and mark their beautiful productions, *London*. Our English gentlemen, too, fancied that no elegant toys could be manufactured any where but in Paris, although Birmingham had long taken the lead of all the world in every article of that nature, dependant on taste or genius. The Birmingham manufacturers, conscious of their superiority, and of the Gallic predilection, used to have a private countermark on the goods they exported to France, that they might, on their re-importation, be able to claim the product of their own ingenuity.

The passion for French lace has long been predominant, altho' a large portion of that now sold in France, is manufactured at Nottingham.

In the year 1819, an English gentleman, who landed at Dover from Calais, was very strictly searched, to discover if he had brought over any contraband goods; his trunks were ransacked in vain, and nothing found; at length one of the custom-house officers requested to examine the gentleman's cane. In vain did he remonstrate against the injustice of their suspicions, and the improbability of any thing being concealed in a common walking stick; but the more anxious he seemed, the more determined was the officer; who taking the cane, unscrewed it like the joints of a flute, and found carefully rolled up within it, a most beautiful lace veil. The gentleman begged he might be allowed to retain it; dwelt much on the great sum it had cost him, and would give almost any money to retain it. The officer seemed inexorable, until, examining the veil very carefully, he returned it to the gentleman, as it was of English manufacture, and might have been purchased in London, or at Nottingham, for one-twentieth part of the sum that had been paid for it in France, as real Mechlin lace.

A connoisseur of the present day is well known to have given four hundred guineas for what he conceived to be an antique gem; which was actually executed by a living artist now in England; and nothing is more common in Italy than for artists to prepare antiques for English travellers.

LITERARY.

In looking over some works lately published in London, says the editor of the Baltimore Federal Republican, we find that Dr. Rush's Medical Inquiries; Dr. Wistar's Anatomy; Seaman on Vaccination; Chapman's Therapeutics; and Bigelow's Botany, have been republished there. But what pleases us most, is the information we derive from the same source, that the celebrated work on Contagion, by our esteemed and scientific fellow citizen, Dr. Potter, has not only gone through several editions in that country, but has also been translated into French and published at Paris, and into German, and published at Leipzig. The effect of this learned work has been wonderful in Europe, and must be highly gratifying to the accomplished author, whom we can assure, that, in consequence of a perusal of it, the learned Dr. Armstrong, of London, has renounced his opinion that the typhus fever is contagious.

The London New Times gives the following information: "We hear that a work is in the press of extraordinary interest and importance. It is entitled "Memoires de Napoleon Bonaparte, pour servir a l'Historie de France, ecrits par lui-meme, on dictes aux Generaux Montholon, Gourgaud, &c. The proofs of the genuineness of the whole, as either written or dictated by Buonaparte, are stated to be undeniable. The publication will be commenced in a few weeks."

Mr. BELSHAM, the English Unitarian, has published a new translation of Paul's Epistles, with exposition and notes, in 4 vols. octavo. His theory of interpretation is that first suggested by Locke, afterwards amplified by Taylor, bishop of Norwich.

In the London Press, "a vindication of the authenticity of the narratives contained in the first two chapters in the gospels of Matthew and Luke, being an investigation of objections urged by the Unitarian Editors of the Improved Version of the New Testament—with appendices."

A third volume of "Remains of Henry Kirke White," has been published in England by Mr. Southey.

HARVARD UNIVERSITY.

It appears by the annual catalogue, that this ancient seat of science has, for the present year, 302 Undergraduates. It has also 29 Theological students, and 10 Law students.

YALE COLLEGE.

Above 100 young gentlemen have entered the Freshman class of Yale College, the present year.

BOWDOIN COLLEGE.

By the catalogue of this Institution, it appears that it has, the present year, 120 Undergraduates.

De Witt Clinton, Governor of the state of New York, has issued his proclamation, recommending to the people of that state, to observe Thursday, the fifth of December, as a day of public prayer and thanksgiving.

Albion K. Parris, governor of the state of Maine, has appointed Thursday, the fifth day of December next, to be observed by the inhabitants of that state as a day of public thanksgiving and praise.

Condy Raguet, Esq. American Consul for Rio de Janeiro, arrived at that city from Philadelphia, with his family, on the 8th Sept. and was immediately recognized by the Prince Regent.

Two hundred and thirty houses were destroyed by fire in Sultzback in June last, and the printing establishment of Leander Van Ess was preserved from the flames only by a signal providence of God. The establishment consisted of five sets of stereotype plates, and 40000 copies of the scriptures.

MUSKINGUM ASSOCIATION.

The Muskingum Baptist Association held its annual meeting at Hopewell Meeting-house, Perry county, Ohio, on the 23d, 24th, and 25th of August last.

This body is composed of 28 churches, 15 ministers, and 1068 members, 196 of whom were admitted into the churches, on profession of faith by baptism, during the past year.

We are glad to perceive, by the following extract from the Minutes, that the cause of missions meets with cordial support from the Association.

A communication was affectionately received from elder M'Coy, missionary at Fort Wayne, giving information respecting the state of the mission there, and desiring the aid of the Association, which is cordially granted, and the messengers are requested to recommend to the churches respectively to which they belong, to aid in this good work; and also, the following brethren volunteered to travel each two weeks, and to make collections for the mission, viz. George C. Sedwick, accompanied by brother Jeffries, William Spencer, Samuel Moody, John Swett, Noah Wilson, Isaac Barnes, and Samuel Gunter; to receive any article of clothing for the young Indians, grain or saddlery. The two latter articles can be disposed of to advantage for the mission. Doctor Calvin Conant's in Putnam, on the west side of the Muskingum river, and deacon Dale's in Zanesville, on the east side of the river, are the places of deposit for all articles intended for the Fort Wayne mission.

The Minutes conclude with the following obituary notice:

During this year we have lost our ministering brethren, COOK and GEORGE. They have left the earthly house of their tabernacle, for that house not made with hands, eternal in the heavens. Elder Henry George finished his earthly course in October last. This dear man of God, was a native of Wales—and during his labours in this state, he displayed the spirit of Him *who went about doing good.* His whole soul was engaged to win sinners to Christ. He would beseech them with tears *to be reconciled to God.* The cause of missions in this state particularly, has lost a zealous friend in him, He was gathered in like a ripe shock of corn, before he reached his three-score years and ten.

Elder Cook was best known at home. His usefulness was considerable—his life was pious—he died the death of the righteous, and his last end was peace.

ORDINATION.

The Rev. Daniel J. Sprague, was ordained at North Mansfield, Oct. 2d, as an evangelist, to be employed in the western country, under the direction of the Connecticut Missionary Society. Sermon by the Rev. Orin Fowler, Plainfield.

Obituary.

Died, on Sabbath evening, October 13th, at the medical spring of Mr. Livers, in Springfield county, Kentucky, whither he had gone for the benefit of his health, Mr. GREEN JORDAN TOWNSEND, a journeyman printer. He arrived in Springfield in August last from Tennessee, apparently far gone in a consumption. He bore his afflictions with surprising fortitude, and was very desirous of reaching his paternal home near Lynchburgh, Va. before he terminated his earthly course; but all his hopes were blasted by the hasty approach of the king of terrors—he sleeps in Kentucky.

The editors of the papers in Lynchburg will please notice the above for the information of the relatives of the deceased. They can have further particulars by applying to the editor of the Christian Repertory, Springfield, Kentucky.

DIED,

In Georgetown, on the 1st inst. of a typhus fever, CHARLES DAWSON, Esq. one of the clerks in the office of the Register of the Treasury. He was a native of Philadelphia, a gentleman of a good education, amiable manners, and unimpeachable integrity.

At the Barancas, near Pensacola, of the prevailing sickness, on the 6th ult. aged 22 years, Mr. SAMUEL NILES, second son of Hezekiah Niles, Esq. editor of the Weekly Register.

At New York, on Thursday evening, of consumption, contracted in the service of his country, on a foreign station, Midshipman EDWARD Y. MARSHALL, of the U. S. Navy, in the 20th year of his age, son of Dr. Samuel R. Marshall, of that city.

Report of Deaths in Washington City, during the month of October, 1822.

Fever		3
Do.	(coloured)	1
Bilious		14
Do.	(coloured)	1
Typhus		1
Intermittent		2
Consumption		1
Intemperance		1
Sore-throat		1
Ulcers		1
Cholera		3
Do.	(coloured)	1
Convulsions		1
Worms		1
Do.	(coloured)	1
Dropsy		1
Croup	(coloured)	1
Marasmus		1
Do.	(coloured)	1
Fractured Scull		1
Suicide		2
	Total	40

Adults 22
Children 18

By order of the Board of Health.

There were 29 deaths in *Alexandria* during the month of October, of which 15 were adults, and 14 children.

The deaths in *Baltimore* during the week ending October 28th, was 77. Of these 9 were by consumption, bilious fever 25.

The number of deaths in *Philadelphia* from the 26th of October, to the 2d of November, amounted to 81. Of consumption 11, fevers 16.

The number of deaths in *New York*, during the week ending on Saturday, the 2d inst. was 71. Of consumption, 11, and *yellow fever* 14.

In *Cincinnati* the deaths for the week ending October 21st, were 14; of these 5 are marked disease unknown.

POETRY.

The following Lines are extracted from the "Martyr of Antioch," by Milman. Fabius, Bishop of Antioch, being arraigned, with other Christians, before Olybius, the Roman Prefect, addresses him in this language.

Hear me, Prefect;
Hear me, I charge thee by the eternal God,
Him whom thou knowest not, yet whose name o'erawes thee;
Nor think ye that I speak to sue for mercy
Upon these children or myself; expend
Your subtlest tortures, naught can ye inflict'
But what we are proud to suffer. For yourselves
I speak, in mercy to your forfeit souls.
God—at whose word the vast creation sprang,
Exulting in its light and harmony,
From the blank silence of the void abyss;
At whose command at once the unpeopled world
Brake out in life, and man, the lord of all,
Walk'd that pure paradise, from which his sin
Expell'd him—God, that to the elder world
Spake with the avenging voice of rolling waters,
When the wide deluge swept from all the earth
The giant-born—He that in thunder-peals
Held dreadf converse with his chosen people;
And made the portent-teeming elements,
And the rapt souls of Prophets, to proclaim
His will almighty—in our latter days
That God hath spoken by his Son. He came,
From the dark ages of the infant world
Foretold—the Prophets' everlasting burthen.
The Virgin bare the Son, the angelic hosts
Burst out in song—the Father from his clouds
Declared him. To his miracles of might
Consenting, Nature own'd her Lord. His power,
His sorrows, all his glory, all his shame,
His cross, his death, his broken tomb bear witness,
And the bright clouds that wrapt him to the Sire
Ascending. And again he comes, again;
But not as then, not clad in mortal flesh,
To live the life, or die the death of man:
Girt with his own omnipotence, his throne
The wreck of worlds; the glory of his presence
Lighting infinity. He comes to assume
Th' eternal Judgment Seat. Then thou and I,
Olybius, and thy armed satellites,
And these my meek and lowly followers;
Thou, that art there enthroned in purple robes,
The thrice-triumphant Lord of all our Asia,
And I, a nameless, weak, unknown old man,
That stand an helpless criminal before thee,
Shall meet once more. The earth shall cast us up,
The winds shall waft our thin and scattered ashes,
The ocean yield us up our drowned bones;
There shall we meet before the cloudy throne—
Before the face of Him, whose awful brightness
Shall be the sun of that dread day, in which
The thousand thousands of the angelic hosts,
And all the souls of all mankind shall bask,
Waiting their doom eternal. Thou and I
Shall there give in the account of this day's process,
And Christ shall render each his due reward.

MISCELLANY.

CHARACTER OF CHRIST.

"He sets an example," says bishop Newcomb, "of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shade of austerity; his meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shows obedience and affection to his earthly parents; he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evidences regard for his country, by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, law-givers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon; one who can command legions of angels; the giver of life to whomsoever he pleaseth; the Son of God, who shall sit on his glorious throne to judge the world. At other times we find him embracing young children; not lifting up his voice in the streets, not breaking the bruised reed, nor quenching the smoking flax; calling his disciples not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast: and the union of so many virtues forms a brightness which fitly represents the glory of that God 'who inhabiteth light inaccessible.'"

"Here (says White, in his Sermons) "every grace that can recommend religion, and every virtue that can adorn humanity, are so blended, as to excite our admiration, and engage our love. In abstaining from licentious pleasures, he was equally free from ostentatious singularity and churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition: when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguished zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him: his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity: he was firm without obstinacy, and humble without meanness. Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty; we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector; and wandering about, according to his own pathetic complaint, because *he had not where to lay his head.*—Though regardless of the pleasures and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress, and administering to their wants. In every period and circumstance of his life, we behold dignity and elevation blended with love and piety; something which, though it awakens our admiration, yet attracts our confidence. We see power; but it is a power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness, which no terrors could shake, and no opposition could restrain. In the private scenes of life, and in the public occupations of his ministry; whether the object of admiration or ridicule, of love or of persecution; whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing with unwearied constancy the same end, and preserving the same integrity of life and manners."

FROM THE RELIGIOUS REMEMBRANCER.

ON PRAYER.—BY CHRYSOSTOM.

[If the following remarks are characteristic of pious enthusiasm, it is an enthusiasm most desirable; an enthusiasm, which, if more prevalent, would be accompanied with blessings to the world beyond the highest calculations of the theoretical Christian.]

Prayer is an all-sufficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm; it is the root, the fountain, and the mother of a thousand blessings.—I speak not of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged like lightning for the skies.

The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it has destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but of that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than prayer; yea, there is nothing comparable to it. A monarch vested in gorgeous habiliment, is far less illustrious than a kneeling supplicant, ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign! O! what honour was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits and traverses on the wings of intellect the realms of life;—he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer; provided that prayer be breathed with fervency. Could we but pray with fervency; could we but pray with a soul resuscitated, a mind awakened, an understanding quickened, then were Satan to appear he would instantaneously fly; were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to a shipwrecked mariner; an anchor unto them that are sinking in the waves; a staff to the limbs that totter; a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer! Thou art the unwearied conqueror of human woes; the firm foundation of human happiness; the source of ever-during joy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessings of the future; for so shall we obtain the blessings both of the present and the future. Oh! may we all obtain them, through the grace and beneficence of Christ our Lord; to whom with the Father and Holy Spirit, be ascribed all glory, now and for evermore! Amen.

FROM THE UNION.

SIR WILLIAM HERSCHEL.

The accounts of this celebrated individual, which have found their way into the papers and magazines since his death, are in many respects very inaccurate. The following has been furnished by a gentleman acquainted with Sir William and his family, and its accuracy may be relied on:—

"Sir William Herschel was born in November, 1738; his father being a musician, brought up his four sons, of whom Sir William was the second, to the same profession, and placed him at the age of fourteen in the band of the Hanoveran Foot Guards. Unable, however, long to endure the drudgery of such a situation, and conscious of a superior proficiency in his art, he determined on quitting the regiment and seeking his fortune in England, where he arrived about the end of the year 1757. After struggling with great difficulties in London, he was engaged by the earl of Darlington to superintend and instruct a military band then forming by that nobleman in the county of Durham, and the opening thus afforded contributed so far to increase his reputation and connexions, as to induce him to spend several years after the termination of this engagement in the neighbourhood of Leeds, Pontefract, Doncaster, &c. where he had many scholars, and led the public concerts, oratorios, &c.

"In 1766, he was chosen organist at Halifax, a situation he soon after resigned for the more advantageous one of organist at the Octagon Chapel at Bath. In this great and gay resort of fashion his extraordinary musical talents procured him ample employment; and the direction of the public concerts and his private teaching procured him a considerable income.

"But though fond to enthusiasm of his profession, his ardent thirst of knowledge had begun for some time past to open a nobler field for his exertions. While at Halifax, he had commenced a course of mathematical reading, and in spite of the difficulty of such studies, acquired without assistance a considerable familiarity with the principles both of pure and applied mathematics. The sublime views disclosed by the modern astronomy had powerfully attracted his attention, and when he read of the noble discoveries made by the assistance of the telescope, he was seized with an irresistible desire to see with his own eyes the wonders he read of. *Fortunately* the price of an instrument capable of satisfying his curiosity, was beyond his means, and he resolved to attempt the construction of one for himself. In this arduous task, after encountering endless difficulties, he succeeded, and in 1774 first saw Saturn in a five feet reflecting telescope, made by his own hands. Encouraged by this success, he now attempted larger telescopes, and soon completed a seven, a ten, and a twenty feet reflector, labouring with such obstinacy as to have actually finished no less than 200 object mirrors, before he could satisfy himself with the performance of one.

"Astronomy now occupied so much of his attention, that he began to limit his professional engagements, and restrict the number of his scholars.

"About the latter end of 1779 he commenced a regular review of the Heavens, star by star, with a seven feet reflector, and having already continued this for 18 months, he was at length rewarded, on the 13th of March, 1781, with the discovery of a new primary planet, to which he afterwards gave the name of Georgium Sidus, now more generally distinguished by that of Uranus.

"In consequence of this memorable dicovery, the attention of the scientific world became fixed upon him, and his late Majesty, with a promptitude of liberality which must ever be recorded to his honour as a patron of science, enabled him, by the settlement of a handsome salary, to discontinue his professional exertions, and devote the remainder of his life wholly to astronomy. In consequence of this arrangement, Herschel immediately quitted Bath, and took up his residence at Datchet, in the neighbourhood of Windsor, where he was no sooner established than he entered on a career of discovery unexampled perhaps in the history of science. Having removed to Slough, he commenced the erection of a telescope of yet larger dimensions than any before attempted, which he completed in 1787, and aided by this stupenduous instrument, and by others of hardly inferior power, extended his researches to every part of the Heavens, penetrating into regions of space of a remoteness eluding calculation, and developing views of the construction of our own system and the universe, of a daring sublimity, hardly more surprising than the strictness of the induction on which they rest.

"In these observations, and the laborious calculations into which they led, he was assisted throughout by his excellent sister, Miss Caroline Herschel, whose indefatigable and unhesitating devotion in the performance of a task usually deemed incompatible with female habits, surpasses all eulogium. It is not our task to trace the progress of these discoveries, which were communicated as they arose to the Royal Society, and form an important part of the public transactions of that learned body from the year 1782 to 1818.

"In 17— he married Mary, widow of the late John Pitt, Esq. and the accession of domestic happiness he experienced from this union, while it testified the justice of his choice, contributed powerfully to cherish that calm tranquility of mind which is the native element of contemplative philosophy, and the soil from which its shoots rise most vigorous and most secure.

"In 1816, his present majesty was graciously pleased to confer on him the decorations of the Guelphic Order of Knighthood. His astronomical observations were continued within a few years of his death, till his declining strength no longer keeping pace with the activity of his mind, he sunk at length full of years and glory, amidst the applause of the world, and what was far dearer to him, the veneration of his family and the esteem and love of all who knew him."

Sir William Herschel has left one son, who, with his father's name, inherits his distinguished talents.

A great mind may change its objects but it cannot relinquish them; it must have something to pursue. Variety is its relaxation, and amusement its repose.

Hope is a prodigal young heir, and Experience is his banker; but his drafts are seldom honoured, since there is a heavy balance against him, because he draws largely on a small capital, is not yet in possession, and if he were, would *die.*

'Tis not the many oaths, that make the truth; but the plain single vow, that is vow'd true.

ADVERTISEMENTS.

Agents for the Star and Luminary.

MAINE.

Portland—Rev. Thomas B. Ripley.
Hallowell—Rev. Daniel Chessman.
Waterville—Mr. George D. Boardman.

NEW HAMPSHIRE.

Hebron—Rev. Stephen Pillsbury.
Newport—Mr. Royal Stow.

VERMONT.

Windsor—Charles Forbes, Esq.
Monckton—Rev. Peter Chase.
Georgia—Rev. Alvah Sabin.
Castleton—Rev. Abel Woods.

MASSACHUSETTS.

Boston—Lincoln & Edmands.
Worcester—Rev. Jonathan Going.
Salem—John Moriarty, Esq.
Woburn—Rev. Adoniram Judson.
Northboro'—Mr. Asaph Rice.
Haverhill—Deacon John Hasseltine.

RHODE ISLAND.

Providence—Rev. Allen Brown.
Pawtucket—Rev. David Benedict.
Newport—Rev. Romeo Elton.

CONNECTICUT.

Hartford—Rev. Elisha Cushman.
New Haven—Rev. B. M. Hill.
Bristol—G. Mitchel, Esq. Post Master.

NEW YORK.

New York—Thomas Stokes, Esq.
Hudson—Rev. Howard Malcom.
Albany—Joshua A. Burk, Esq.
New Woodstock—Rev. John Peck.
Auburn—Rev. Elkanah Comstock.
Bristol—Rev. Solomon Goodale.
Utica—Rev. E. F. Willey.
Fredonia—Rev. Elisha Tucker.
Naples—Rev. Emory Osgood.
Mount Pleasant—Wm. Sing, Esq.
Sandy Hill—Rev. Calvin H. Swain.

NEW JERSEY.

Burlington—Rev. James E. Welch.
Cohansey—Rev. H. Smalley.
Salem—Rev. Joseph Sheppard.
Bordenton—Mrs. Chadeayne.

PENNSYLVANIA.

Philadelphia—Mr. John J. Schieser.
Marcus Hook—Joseph Walker, Esq.
Holmesburgh—Rev. David Jones.
Hilltown—Rev. Joseph Mathias.
Pittsburg—Wm. H. Hart, Esq.
Washington—Hugh Wilson, Esq.
Doylestown—Wm. Watt, Esq.
Mount Republic—Sheldon Norton, Esq.
Springfield—Rev. Thomas B Beebe.

DELAWARE.

Wilmington—Samuel Harker, Esq.
Millsboro'—Wm. D. Waples, Esq.

MARYLAND.

Baltimore—Rev. John Healey.
Montgomery c. h.—Rev. Joseph Jones.
Annapolis—Mr. Daniel Hart.
Salisbury—Daniel Davis, Esq.
Vienna—Thomas H. Ball, Esq.
Elkton—Mr. William Kinkead.
Barnesville—Rev. Wm. Sedwick.

DISTRICT OF COLUMBIA.

Anderson & Meehan, at the Columbian Office, Washington City.

VIRGINIA.

Fredericksburg—Rev. Wm. James, and Rev. Daniel Davis.
Richmond—Madison Walthall, Esq.
Norfolk—Rev. Samuel Cornelius.
Portsmouth—Rev. David M. Woodson.
Lynchburg—John Hopper, Esq.
Halifax County—Rev. Robert Hurt. Rev. D. B. M'Gehee.
King & Queen County—Dr. C. B. Fleet.
King Wm. County—Dr. W. Gwathmey.
Upperville—Rev. John L. Dagg.
Pittsylvania—Rev. Charles Jenkins.
Wattsborough—Rev. Sterling Smith.
Buchanan—D. J. Jackson, Esq.
Charlotte County—B. W. Lester, Esq
Harrisonburgh—Mr. Aaron Solomon.
Lebanon—Benjamin Tompkins. Esq.
Jamestown—Mr. William Clark.
Liberty—Mr. J. Eckhols.
Prince Ed. county—Mr. John Whitehead

NORTH CAROLINA.

Raleigh—Southey Bond, Esq.
Wake county—Rev. J. Purify.
Fayetteville—Gurdon Robins, Esq.
Duplin old c. h.—Rev. Allen Morris.
Edenton—Thomas Brownrigg, Esq.
Newbern—James E. Stevenson, Esq.
Milton—Rev. A. W. Clopton.
Hillsboro—Mr. John L. Turner.
Fort Defiance—Rev. Reuben Coffee.
Swanano—James Whitaker, Esq.
Montpellier—Rev. Daniel White.

SOUTH CAROLINA.

Charleston—Rev. Robert Misseldine.
Columbia—Rev. Wm. B. Johnson.
Edgefield—Rev. Basil Manley.
Society Hill—John F. Wilson, Esq.
Georgetown—Peter Cuttino, Esq.
Beaufort—David Turner, Esq. P. M.
Darlington c. h.—Timothy Dargan, Esq

GEORGIA.

Savannah—Josiah Penfield, Esq.
Sunbury—Rev. C. O Scriven.
Augusta—J. M. Scott, Esq.
Milledgeville—James Barrow, Esq.
Powelton—Rev. Jesse Mercer.
Eatonton—Wm Flourney, Esq.
Hermon—Rev. Adiel Sherwood.
Grantsville—Mr. Daniel Mercer.
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